THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

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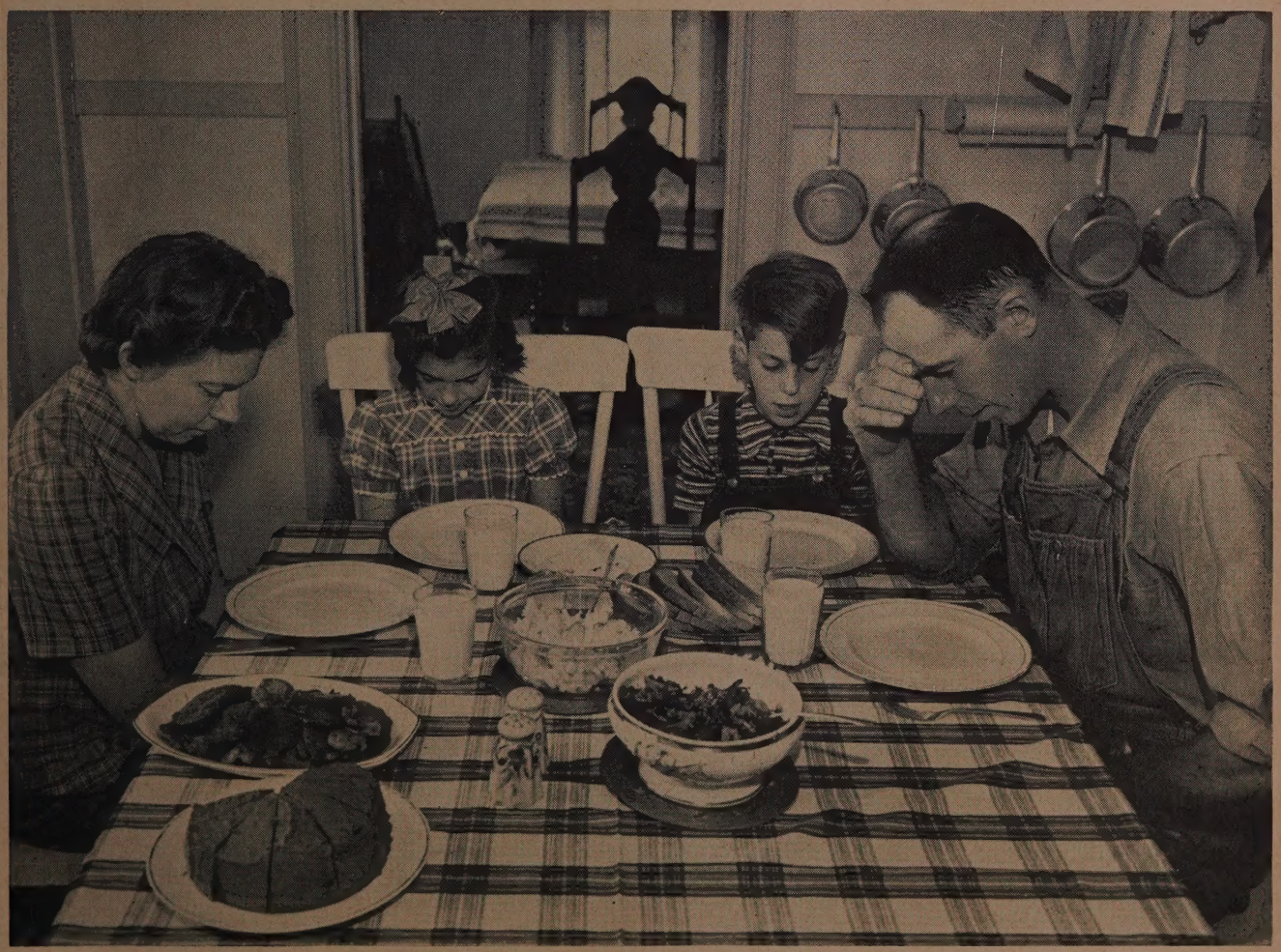

U. S. D. A. PHOTOGRAPH BY KNELL

The Blessing

Our frontispiece originally appeared in a publication of the Department of Agriculture. The farm home shown is in the Buffalo area.

One of the many educational programs of KFUO is the Daily Vacation Bible School, which has been conducted regularly for many years. The Daily Vacation Bible School for this summer will be on the air Monday through Friday from 9:30 to 10:00 A. M., Central Daylight Saving Time, beginning Monday, August 5, and continuing through August 23.

Urgently needed for China: a physician and surgeon willing to go out there for three years, if not longer. Our hospital at Enshih is desperately in need of a doctor this fall; otherwise the entire work may collapse. Men are available three years from now, but we need a doctor right now. Anyone interested please communicate with the Board of Foreign Missions, 3558 S. Jefferson Ave., St. Louis 18, Mo.

It's a rare event indeed that brother and sister can celebrate their fiftieth wedding anniversary together. Mr. Martin Roth and Mrs. Theo. Schuessler of Southern Illinois were granted this privilege when they observed their golden weddings on April 12. The Schuesslers are members of our congregation at Jacob (the Rev. H. H. Mirly) and the Roths of our Murphysboro church (the Rev. E. H. Bohrer).

Allegheny County, Pa. (Metropolitan Pittsburgh Area), in the past twenty years added eight new churches to the roster of Missouri Synod Lutheran congregations. In the same period the United Lutheran Church of America started five new churches in the area. According to Missionary-at-large G. Luecke, the United Lutheran Church of America now has seventy-one churches in Allegheny County; the American Lutheran Church, thirty-three; and the Missouri Synod, thirty-one.

Doris Krist, pupil at our Ev. Lutheran Institute for the Deaf, recently competed with hearing children in a city-wide spelling contest sponsored by Detroit, Mich., newspapers. She represented the Institute as a result of a series of elimination contests among the school's pupils and, according to reports, acquitted herself quite admirably.

A more correct title for the school at Croydon, Pa. (see WITNESS, p. 218) is "Christian Day School and Junior High School." The actual teacher setup is: Mr. W. N. Wurthmann, principal; and Mr. E. H. Weinrich, teacher. Noteworthy is further that the Rev. Theo. Kohlmeier, besides carrying his full load of pastoral duties, also teaches full time in the school.

Immanuel Ev. Lutheran Congregation, a seventy-seven-year-old metropolitan church in the industrial region of South Chicago, which last fall added a third room to its also seventy-seven-year-old school, was privileged to receive two adults and twenty-two children through Holy Baptism. Nineteen of these children attend the Christian day school. On Pentecost Sunday eighteen of these twenty-four were baptized during public service. The Rev. W. C. A. Martens is pastor of the congregation.

The Lutheran Hospital, Cleveland, Ohio, this year completes fifty years of service to the community. In October, 1896, nine Cleveland congregations, incorporated in an association, opened the hospital. Twenty-three patients were received in that year. By 1910 the hospital had fifty beds, and a new building in 1922 provided 110. In 1938 a nurses' home was added, and through the addition of a new wing in 1941 the capacity of the hospital was increased to 160 beds. At present a Greater Cleveland Hospital Fund is being raised for the purpose of increasing the hospital capacity to 175 adult beds and otherwise vastly to expand its service facilities.

Golden Wedding Anniversary
L. to r.: Mrs. and Mr. Theo. Schuessler and Mrs. and Mr. Martin Roth

Theodore Doege, son of President Arthur J. Doege of our Concordia Collegiate Institute, Bronxville, N. Y., has been awarded the first Howard Phillips Frank Scholarship by Oberlin College, Oberlin, Ohio. The scholarship, which provides tuition for four years, derives its income from a $10,000 fund established by relatives as a memorial for Howard Frank, a graduate of the Bronxville High School and of Oberlin College, who gave his life for his country in 1944. The award is made on the basis of all-round qualifications: scholarship, leadership, character, and personality. Young Doege plans to specialize in engineering.

President Frank Malinsky

The Rev. Frank Malinsky for twenty-five years has held the office of President of the Ontario District of our Synod. At its recent convention the District gratefully recognized this fact by conveying to Pastor Malinsky its congratulations officially documented on a scroll and also more tangibly by having the District Treasurer present him with a purse commensurate to the occasion. In view of his long service Pastor Malinsky holds the distinction of being the dean of the Missouri Synod's College of Presidents.

To give the teachers in his county a demonstration of what can be accomplished with children in a cappella singing, Mr. Charles Rohney, Superintendent of Public Schools in Shelby County, Ill., has booked Trinity Children's A Cappella Choir of Edwardsville, Ill., Mr. O. E. Firnhaber, director, to sing on the morning of the second Thursday in October at the Shelby County Teachers' Institute in Shelbyville. Mr. Firnhaber plans a short tour for his accomplished choir in northern Illinois and southern Wisconsin for the end of the summer. All pupils of the upper four grades of Trinity Lutheran School are members, and a cappella singing forms an integral part of the school's curriculum.

G. V. S.

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THE LUTHERAN Witness

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Editorial

"Seek Ye First the Kingdom of God"

In the Epistles during this post-Trinity season of the Church Year we have Sunday after Sunday a progressive development of the new life of righteousness which should be the goal of every believer's striving. So the Epistle for next Sunday: "Yield your members servants to righteousness unto holiness." The Gospel adds its note of comfort for the child of God who feels the weight of those things which would "weaken his purpose, handicap and defeat his effort, and vitiate his service." For, surely, there is comfort in Christ's word: "I have compassion on the multitude." What can we do without His mercy, His sympathy, His goodness, His consideration? And because we are assured of these, we can go on rejoicing and say, in the Introit for the Day: "Oh, clap your hands, all ye people! Shout unto God with the voice of triumph!" and pray, in the Collect:

"O God, whose never-failing providence ordereth all things both in heaven and earth, we humbly beseech Thee to put away from us all hurtful things and to give us those things which be profitable for us; through Jesus Christ, Thy Son, our Lord. Amen."

W. G. P.

Servants of Synod

For this time we wish to speak only of those servants of Synod who devote much time, energy, and gifts to Synod besides working for a congregation. Among these the officers of our Districts occupy a prominent position. Many of these brethren serve large congregations which tax their abilities well nigh to the utmost, and yet, besides all this work they look after the interest of an entire synodical District. Ay, even more than that, they think upon and study to advance the work of the entire Synod. They carry on a correspondence which requires conscientious and close attention to every word that is written. They attend meetings which necessitate close application, the weighing of arguments, and the rendering of important decisions. All this is done without financial remuneration. These brethren have been elected to these offices because the Church recognized their endowments and abilities. We ought to thank God for these gifts, and every member of Synod should assist these dear brethren in their arduous work.

All this was brought home to us with peculiar force as we stood at the bier of the venerable and reverend Guido Schuessler, who for many years served the English District as chairman and executive of its Mission Board and also as President of the District. At the same time he served one of the largest congregations of Synod. God give us more of such able and self-sacrificing laborers! Luke 10:2.

S.

Projecting the Pulpit into the Press

In the field of church publicity it will happen that a man has a good idea but lacks execution; or that he is well skilled in the techniques of publicity, but after a few efforts runs dry and has no more to offer. The thing we have been waiting for is this syndicated material entitled *Preaching Through the Press* offered by the Lutheran Publicity Organization of St. Louis. It did not just happen, nor is it the result of some deep cogitation of someone who thought to himself, "There must be yet one more scheme to cook up to keep these preachers busy." The idea grew out of the program of the Lutheran Publicity Organization for the spread of information about the history of the Lutheran Church and its doctrine. Brief "stories" were given an artistic heading and were offered to the daily papers at regular advertising rates. The St. Louis congregations for more than 40 consecutive weeks spent about $200 a Sunday on such ads. These advertisements became the talk of the town, and the comment was general that here is an adequate reply to a similar series, sponsored by the Knights of Columbus, originating in St. Louis and now well known to newspaper readers in many areas of the United States.

A brochure sent to our congregations last spring submitted samples of this advertising service and suggested an inexpensive program for the inauguration of a publicity campaign in the local press. We believe that for the newly inaugurated missionary program of our Church such advertising through the local papers is a valuable aid, just the thing our laymen want in order to add effectiveness to their program of "Each One Reach One." The service is supplied by the Lutheran Publicity Organization, 114 N. Seventh St., St. Louis, Mo.

G.

God's Poetry

The art of poetry comes from God. Just as God has given to man the gift of speech and the ability to write prose, so He has given to man also the power to compose and to write poetry. But just as men differ in other gifts and abilities, so men differ also as far as the gift of poetry is concerned. Not all men have this ability. Some few have been highly endowed, in others the effort scarcely rises to mediocrity. And just as other gifts of God have been abused, so the gift of poetry has been abused. Lord Byron had received from God a very illustrious gift — the ability to write most fascinating verse. But Lord Byron prostituted his gifts in the service of deceit and unchastity. However, praised be God, there have been men upon whom God bestowed a rich measure of this ability and who made the best use of this gift. Such a man was David, who wrote

so many precious psalms of the Bible, and there was Moses, who composed that wonderful 90th Psalm. Among the many gifts that God bestowed upon Luther was also this gift of poetry. His hymns will never die. The most famous of them is "A Mighty Fortress Is Our God." And then there is Paul Gerhardt. What beautiful, godly verses of faith, of courage, of hope, of truth, and of life poured from his lips!

These gifts were given "to profit withal." You and I should enjoy them, be enriched by them, and receive comfort and strength and guidance from them. That is one reason — not the only reason — but one reason why we should gladly go to the house of the Lord, so that we can join other Christians in singing the beautiful hymns of our Church, God's poetry. And after we have learned to sing these hymns, we could be cheered by having them sung in our homes. At one time Melanchthon, the friend of Luther, on his way home, felt depressed. Suddenly he heard a little girl singing Luther's hymn "A Mighty Fortress Is Our God." He stopped to listen, and then said, "Little girl, you do not realize what a blessing you have been to me!" Good words are so powerful, and God's poetry is so uplifting, strengthening, encouraging. Let us make use of all this. Let us not receive the grace of God in vain. Remember: "Heaviness in the heart of man maketh it stoop: but a good word maketh it glad," Prov. 12:25; and "A merry heart doeth good like a medicine," Prov. 17:22 a. S.

Our Church and the Public

I am not referring to the Church as a body of Christian believers. As such it has only one relation to the public — it is to call the sinners to repentance and to fill the world with the glad message of salvation. I am referring to the Church as a body within the temporal state, its members intermingled with the general citizenship. As such we have also a calling: to be a salt, to be a light, to be a leaven. The Kingdom of God is like a leaven which a woman took and mixed in three measures of flour until the whole was leavened. Ours is a light that should "give light to all that are in the house," Matt. 5:14-15. The Church cannot act as a leaven, as a light, as a salt, unless the individual members do their duty as integral parts of the community. Of this, as far as the Lutheran Church is concerned, we note precious little.

The other day President Truman appointed a national commission on higher education to examine the aims, methods, and facilities of the nation's colleges and universities. The members appointed to this committee were informed by the President that their work would be vital because of the "far-reaching national importance" of higher education in a democracy. One would think that a Church which calls itself the "teaching Church," which was "born in a university," would be represented on such a committee. Many universities are represented, some teachers' colleges, institutes and foundations, journalists, representatives of religious groups, even organized labor. In the long list of names and institutions not a Lutheran. Let us do a little checking up before we blame the President for this omission.

At Purdue University later in August a meeting of the American Institute of Co-operation will gather in annual session, and the program is before us. Leaders of thought will be there from this country, from Canada, and from South Africa, and the discussions will center on agricultural co-operation in particular, when especially some of the resultant wartime improvements in co-operative distribution of farm products and of farm supplies and their post war implications will be discussed. "Religion and Co-operatives" will highlight one of the sessions. Nobody knows more about farm co-operatives than some of our Lutherans of the North and the Northwest, and one would imagine that they would be there to make their contribution. Not one of our folks is slated for the meeting. More than one-half rural in make-up, the people of our Church (in all its Synods) have had most notable opportunities to develop some program or attain to some judgments in regard to agricultural co-operatives. Evidently they haven't done that. They have left it to their Methodist, Baptist, Catholic, Jewish, and Mormon neighbors, who are all represented on the program.

A reader in St. Paul, Minn., commenting on the fact that Lutherans of Norwegian and Swedish descent aspire to high public office, asks: "What is the matter with our *German* Lutherans? Where are they? All my life it has irked me to see our Lutheran men 'take the back seat,' and let the Catholics, Methodists, Episcopalians, and Presbyterians 'run the show' and also our Government, while we German Lutherans deliberately sit back and do nothing. If good, honest, conscientious Christian men stay 'out of politics because it is rotten,' how, I ask, is it ever to improve?" In other words, how is the leaven going to do its work unless it is mixed with the flour? G.

Bach Coming into His Own

In the present decade, 200 years after his death, Johann Sebastian Bach is coming into his own. In North Africa our boys pick up French programs of Bach concerts. In Bristol and Birmingham, England, they are handed printed church programs descriptive of Bach recitals. On some atoll in the Pacific they tune in on the radio and get the Toccata and Fugue in D Minor.

We Lutherans have not had much to do with this restoration of Bach's music to the world. Albert Schweitzer, world authority on the music master, is not a Lutheran. On this side of the water we have merely scratched the surface of Bach research and in the presentation of his masterpieces to the public.

The other day they packed the pews in the chapel on the University of Chicago, brought extra chairs, and then had people line the walls until more than three thousand were gathered to hear a concert made up of Bach's organ music. Mr. Herbert D. Bruening sends us the program, with the remark that unless you came an hour ahead of time, you stood at the open side doors or sat on the lawn of the campus. Himself a master of the instrument, Mr. Bruening (of St. Luke's, Chicago) had nothing but praise for the recital. But who was the artist? It was Marcel Dupré, organist of the Church of St. Sulpice of Paris. A reviewer in the *Chicago Tribune* said: "Bach, two centuries dead, seems at last to have come into his rightful kingdom."

We have not been altogether remiss. For more than a quarter century, Ed. Rechlin has justified, among organists, the title "America's foremost Bach interpreter." Within the last five years we have for the first time developed a group of singers which can render acceptably the major oratorios of the master, the Bach Society of St. Louis, directed by Dr. William B. Heyne. There is among us a growing number of fine organists, and we have small choirs here and there which are able to produce the motets and some of the cantatas as they should be produced.

But our Church as a whole has a long, long trail ahead of it before it enters into its inheritance of Bach, the world's greatest musical genius, a Lutheran. G.

True Testimony in the U. L. C.

In the *Lutheran* of June 19 a missionary of the United Lutheran Church who has been working in Japan condemned a union of Protestant denominations in Japan known as the *Kyodan*. He denounced this unionism as not only positively wrong, but favoring "wishy-washy" sermons and instructions. Pastor Benjamin P. Huddle writes, "I am in favor of a *Lutheran* Church in Japan, but I am not in favor of continuing our Church in the *Kyodan*.

"The Japanese pastors say that the *Kyodan* does not encourage the evangelistic and doctrinal presentation of the Gospel. They believe too much is lost without the confessional standards in which they were trained. These pastors are eager to have Lutheran confessions, doctrine, and an evangelistic presentation of the Gospel."

We rejoice to read such a testimony against unionism and syncretism in the *Lutheran*. Let us hope that here also there may be continued progress and what was a grain of mustard seed will by and by be a large tree. Let us hope that we may see again and again the truth of Christ's statement: "First the blade, then the ear, after that the full corn in the ear," Mark 4:28. We are to have a firm confidence in the power and efficacy of God's holy Word, for the almighty power of God is at work through it; and God's Word will not return void, but it shall accomplish that which He pleases, Is. 55:11. S.

Synodical Names

They both met in convention one week in June, the *Evangelical Lutheran Church* and the *United Evangelical Lutheran Church*. You would never guess who they are. The first is the large Norwegian body, formerly called the Norwegian Lutheran Church of America. The other is a small body of Danish Lutherans, whose name had been The United Danish Evangelical Lutheran Church. When they met at Blair, Nebr., they received greetings from Dr. F. C. Fry, president of the *United Lutheran Church in America*. Also, says the report in the *Pilot Tribune*, "On Sunday the Rev. Dr. J. A. Aasgaard of Minneapolis, president of the Norwegian Lutheran Church of America (*Evangelical Lutheran Church*) brought greetings from his Church."

You see what is happening. Both the old and the new names have to be used in order to identify the synodical body. We wonder whether that is what editors will be up against in the future. Certainly, we cannot expect our readers to remember the names of these various Lutheran bodies and be aware of their identity. This is the roster to date:

The United Lutheran Church in America.

The United Evangelical Lutheran Church.

The Evangelical Lutheran Church.

The Evangelical Lutheran Church in America.

(This last is a small Norwegian body composed of about twenty congregations.)

The American Lutheran Church.

The American Lutheran Conference.

We have reached the point where very few ministers and no laymen can find their way through this tangle of Lutheran synodical names. In referring to them we are bound to use some modifying name in parentheses like (Norwegian) or (Danish) and so on.

We trust that the Augustana Synod will stand by its old, staunchly confessional name and resist the temptation of calling itself The United American Lutheran Church.

There is such a thing as losing one's historic identity by a change of name. If we could find a check long enough to write it on, The *Evangelical Lutheran Synod of Missouri, Ohio, and Other States* might be good for another generation. True, our missionaries down in Georgia will be greeted with the question: "Missouri Synod — what's that — another Northern invasion?" But we have a way of sticking around. G.

Your "Confirmation Verse"

Today I looked into the prayer book of a member of our Synod. There I found a certain passage of Scripture marked by being encircled with a blue lead pencil, and beside it was written: "This is my confirmation verse." This Christian is one of the many who treasure their confirmation verse throughout life. When reading this remark in the brother's prayer book, I was reminded of a very popular autobiography in which the writer refers to his confirmation verse and declares that it proved a benediction to him throughout his entire life.

For the reader who is not familiar with the custom of giving such a selected verse to catechumens on the day of their confirmation, we add the following. In the Lutheran Church the pastor usually selects a certain passage of the Scriptures for each of his catechumens. Through the many hours of instruction he has become acquainted with the individual child or adult. Hereupon, praying for God's guidance, he selects a passage of Scripture which he believes especially important for this soul committed to his charge. This passage of Scripture is frequently also read at the time when the pastor places his hand over the kneeling catechumen and pronounces the blessing. We regret to state, however, that we have found quite a number who have forgotten the verse that was given them. We would advise all readers who have been given such a verse to refer to it, to memorize it, to repeat it to themselves frequently. They also may find special direction, comfort, and strength in this passage which was personally intended for them. S.

The Percentage of Workers

Who has not heard the complaint that in the Church some are workers and others are shirkers? We have read of such grievances even in the periodicals which come to our desk. More than that, we have known cases where one member of a congregation bore more than three fourths of the expenses and the two hundred and thirty other communicants barely provided for the remainder of the budget. True, "unto whomsoever much is given, of him shall be much required," Luke 12:48. That man could well afford to give what he gave, but I had the conviction that there were others in that congregation who could have given more than they gave. Even though that particular congregation did not require additional contributions, the work of the Church at large certainly had need of their gifts. All this should cause each of us to examine ourselves whether we are following the admonition of God's Word, which tells us that each Christian is to give for the work of the Church "as God hath prospered him," 1 Cor. 16:2. And when doing this, we should not forget that He who can bless us, and is willing to bless us in a thousand ways, has given us His faithful promise: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver," 2 Cor. 9:6-7. S.

The Plight of Lutheranism in Central Europe

By KARL KRETZMANN, St. Louis, Mo.

Not all the horrors of war ceased to be on VE Day. Paul C. Empie, Director of Lutheran World Action, writing about the plight of the Lutheran Church in Hungary, contributed an article to the *Lutheran Companion* of May 1, from which we quote the following:

"In 1937 the Hungarian Lutheran Church of the Augsburg Confession numbered 534,165 souls, half the Protestants in Hungary. Now completely under the domination of the Russian army of occupation, the meager information about our brethren there is exceedingly dismaying. Our Church there has suffered serious setbacks in its efforts to maintain its life. War damage to the Church's property is enormous, being estimated at $25,000,000. In addition the relationship of the Church to the present authorities is extremely delicate. One (Lutheran) bishop in eastern Hungary was recently sentenced to ten years' penal servitude on vague charges of 'war-mongering.' Some of the ministers have been so completely robbed of everything that they have not even a decent suit or church robe. Most of them are not able to buy the most necessary food, clothing, or medicines for their babies. Late reports indicate that conditions are getting worse. The home of divinity students in Sopron has been destroyed, making the training of pastors almost impossible. The Church's one printing office having been robbed by the Germans of its presses, the Church has no chance of getting its voice heard through the press at a time when that voice is most needed. A plea is being made for scholarships, giving some young clergymen the chance to go to America to study its Lutheran theology and its church life."

From Finland, K. K. Aro, Honorary Dean of the Lutheran Church of Finland, reports (*Lutheran Companion*, May 8) that there are now 100,000 war orphans, widows, and invalids in pressing need of clothing and food. Churches and parsonages, burned by German SS troops, must be replaced. One vicar was obliged to live in a cowshed. J. L. Runeberg, the national poet of Finland, describes the plight of Paavo, a pious Finnish peasant, who comforts his wife: "The Lord sends trials, but does not forsake. Mix thy bread with bark." And when his own land at long last had brought forth enough bread, he still urged her: "Wife, mix bark into thy bread, the frost has taken the neighbor's crop."

Dr. Otto A. Piper of Princeton Seminary writes: "While the trial in Nuremberg is on, deeds no less fiendish and inhuman than those of the Nazis are being perpetrated under the responsibility of the governments of Poland, Czechoslovakia, and Russia against the Germans living under their dominion. These crimes are not to be dismissed as individual incidents or excesses of a few undisciplined people. Numerous reports from officials of the International Red Cross, Catholic priests, Protestant ministers, and neutral observers tell in tiring monotony — and independent of each other — of the same sad facts taking place in the whole area now under Russian and Polish administration and in the Sudetenland. . . . The Germans living east of the Oder and Neisse Rivers and in the Sudetenland are denied all basic human rights. A policy of deliberate starvation is applied against them to force them either to 'emigrate voluntarily' or to be exterminated.

"All the horrors that Hitler's concentration camps revealed to the Allied armies can now be found everywhere in eastern Europe where Germans live. The picture that *Life* magazine (Jan. 7, 1946) published of four German women and three children, the only survivors of a group of 150 who set out from Lodz, Poland, to Berlin, was termed by a high official of the State Department as being mild in comparison with the gruesome conditions under which these people have been placed.

"The Germans still living in the East and in Czechoslovakia enjoy no legal protection; everybody has the right to harm and kill them with impunity. They are imprisoned, tortured, maimed, and killed by authorities 'without trial or any due process of law,' and they are not allowed to have 'the assistance of counsel for their defense.' Their doctors and nurses and midwives have to work on the farms and in mines, and no Polish and Czech doctor or nurse or midwife has a right to help them when they are in need.

"When you take the trouble to study the reports of the expulsions of the Germans from the East, you will find that they speak only of children, mothers, old and sick people. Where are the husbands, the young boys and girls? They are held back as slave workers for the Russians, Poles, and Czechs. Nobody denies that the Germans should be compelled to help in the rebuilding of those parts of Europe which they wantonly destroyed. But they are not held for this purpose in Czechoslovakia or Western Poland. They are used as cheap laborers on farms and in mines and factories just as the slave workers whom the Germans employed, and for whose deportation and enslavement the Nazis have now to give account in Nuremberg.

"We also remember all the scenes of horror that took place in the concentration camps of the SS. But the same camps are now used by the Czechs and Poles and Russians; and the interned Germans die at the same speedy rate in the Stadium of Prague, in Auschwitz and Myslowicze as did the Jews and the opponents of the Nazis until a year ago.

"The populations of whole localities are interned and by means of hunger and an 'appropriate' treatment 'eliminated' to save the trouble of organizing the exodus. I am not speaking of Nazis who are war criminals. This is a common practice applied against people whose only fault is to speak the German language. . . . The same fate befalls political dissenters in the Russian zone of Germany. . . . Anybody who does not agree politically with the Russian communistic policy 'disappears'; or, if he manages to escape to the western zone, his family is sent to a concentration camp, just as it was done under Heinrich Himmler."

Stewart W. Herman reports in the *Lutheran* of May 22 that Polish Catholics are dispossessing Protestants. "About 9,000 non-Aryan [Jewish or part-Jew] Christians have survived in Berlin. Fortunately a Christian committee is now at work to try to do what it can for them. This committee is attached to the German *Hilfswerk*, so that aid from American churches will be apportioned to the Christian Jews according to their need."

He describes at length an internment camp for Germans conducted a hundred miles southwest of Bucharest in Romania.

"During the war it was used for a while as a POW camp for Allied officers, but even the Romanians admitted that it could not be used for that purpose except in summer. The buildings are of loose boards with plenty of ventilation through the walls, the roof

and the floors. During the past winter most of the inmates not only had cold feet but quickly succumbed to frost blisters and open sores, to say nothing of kidney troubles. At the end of January when the temperature went below zero there was no more fuel for heating. The whole camp possessed two wash rooms where water was available three times per day for one hour. All washing of clothes had to be done out of large tin cans with water from the Danube. When freezing weather set in, there was no water available, and there was never any soap. Consequently from September to March the whole camp became literally lousy. Epidemic diseases broke out until there were more than 70 sick people constantly in the small infirmary, to say nothing of those who had to remain in the barracks.

"The daily diet of the camp was as follows: in the morning less than a pint of 'coffee,' made of four grammes of 'Ersatz' and eight grammes of sugar. (This sugar was added only after the first several months of internment had passed.) At noon there was a pint of bean or pea soup, containing about 80 grammes of peas or beans cooked in water without any addition of fat or other ingredients. In the evening there was another pint of bean or pea soup as at noon, plus about seven ounces of bread. Last February there was no bread at all for 12 consecutive days, and on account of lack of fuel only one meal was prepared per day.

In conclusion, Dr. Herman writes, and his opinion is supported by other expert observers:

"There are camps similar to this all over Europe, and there is as yet no international control, such as was exercised over most POW camps in the course of the war. Many thousands of people have died or are dying as a result of their internment, without proper clothing, food, or shelter. Little children and old people are, of course, suffering most. Anglo-Saxon newspapers which raised such a storm about the condition of German concentration camps have fallen into silence regarding the internment camps containing the people who belong to the defeated nations."

What Is Bigotry?

By F. C. PROEHL,* Milwaukee, Wis.

The *Christian Century*, June 5, 1946, carried an article by Renwick C. Kennedy, ex-chaplain of the Army of the United States, under the caption "How Good Were the Army Chaplains?" Mr. Kennedy endeavored to give a breakdown of the ministry of the chaplains and show where they came from and where they were going. In this article he bemoaned the fact that the Army never succeeded in pouring the chaplains and doctors into its mold, stating: "The egomania of doctors and preachers is of course not the fault of the Army." He faulted Catholic and Protestant chaplains alike for denominational exclusiveness, saying: "Catholics were the worst offenders in the matter of intolerant, denominational exclusiveness. There can be no doubt of this. There were some fine-spirited men among them, but not too many if interdenominational co-operation is one of the norms. Most of them simply refused to co-operate. . . . There were Missouri Synod Lutherans, Southern Baptists, Christians, and others among the Protestants not a whit behind the Catholics in their narrow denominationalism, but there were not many of these Protestant bigots."

Chaplain Kennedy should know better than to make such a statement. We can expect that he should be familiar with the *Chaplains' Training Manual*. He certainly must know Army Regulation 60-5, page 3, stating that the chaplains are to perform their duties "according to their respective creeds and conscientious practice in each case." They are under the authority of the commanding officer only when direction is not implied in their spiritual ministry. The chaplain is instructed in *The Chaplain, His Place*, page 13, "to perform his duties in conformity with the teachings of his denominational beliefs." Again, *"The chaplain will naturally give such religious ministrations as the rights and practises of his church warrant, provided it be seen that such are desired by the patient."—The Chaplain, His Place*, page 23.

When Roman Catholics, Missouri Synod Lutherans, and Southern Baptists are faulted for refusing to be pressed into a certain mold and for not conforming to interdenominational co-operation, the writer is setting up a standard of his own and writing his own regulations. He is the champion of those who would wipe out all denominational barriers, inaugurate a practice so tolerant as to brush aside all confessionalism and substitute the watered stock of so-called liberal Christianity for fundamental preaching and practice. He speaks of chaplains belonging to the confessional group as "misfits" in the Army, as though there were no room for those men who stood for the truth and practiced according to the dogmas of their respective churches, as directed in the *Training Manual*. We thank God that our chaplains conscientiously discharged their duties as Lutheran clergymen. They were not spineless individuals, yielding to pressure when there was a challenge to their faith, customs, and practices of their Church. They were men of Christian character and positive convictions, and preached the unadulterated truth; the Law, pointing men to their sins; the saving Gospel, to show the Savior from sin, death, and condemnation. They were mindful of preaching the Gospel to every creature and instructed those who were outside the pale of the Christian religion, baptizing and receiving into membership many hundreds of servicemen whose lives had not been touched by the ministry of the Word. If that is bigotry, thank God for it!

The records of the Army and Navy Commission demonstrate that 238 chaplains of the Missouri Synod, who answered the call in the past emergency, baptized 2,182, confirmed 603, communed 224,243, and preached approximately 100,000 sermons. They unfurled the banner of salvation wherever they had the opportunity to do so and were commended time and again for their superior performance of task and their conscientious discharge of duty. They proved themselves to be sympathetic counselors to men who were perplexed about their souls' salvation. They encouraged and comforted those who were casualties of war and proved themselves to be moral bulwarks amidst the brutalities of war, vice, and reckless abandonment to corruption. We are confident that these so-called "bigots" were a distinctive blessing in the military and contributed an outstanding piece of work toward the spiritual well-being of the men in the service. They had the unparalleled backing of their church group, which supported them, not only with prayers, but with material assistance; with tracts and Christian literature, with rosters of servicemen of their own church body, to enable them to perform efficiently the injunction of Scripture: "Do good unto all men, especially unto them who are of the household of faith." They stood out as beacons in the midnight of that preaching which is called "interdenominational co-operation," which could stoop to telling anecdotes and bedtime stories in place of Gospel preaching. If Chaplain Kennedy was that kind of a chaplain, it is only natural that he would be impatient with those who would not see eye to eye with him. His Christian ideals, apparently, are of that caliber which would not respect men of definite religious convictions and principles and who conscientiously lived up to Army regulations.

We know that the chaplains of the Missouri Synod now being absorbed into the Regular Army will stand for the principles of their denomination and show themselves conscientious servants of our Master.

* The Rev. F. C. Proehl is a member of the Army and Navy Commission of our Church and is editor of *The Lutheran Chaplain*, a professional magazine published as a means of intercommunication between chaplains, service pastors, contact pastors, and the Commission. "What Is Bigotry?" appears in a current issue of the *Chaplain*.

Niagara Frontier Council

The Lutheran Council of the Niagara Frontier has formally come into being through the action of thirty-four congregations of western New York in the Buffalo-Niagara Falls area. Four synodical bodies are represented among the congregations which have indicated their desire for membership. The council hopes to plan co-operatively in the fields of social welfare, community service, and church publicity. Its full organization will be effected by the beginning of 1947, when officers will be elected and the council will begin to function.

Buffalo, N. Y. H. F. WIND

The Pastor

He is an humble man of common sod,
Fashioned, as all men are, out of earth's clay —
A saintlike messenger sent here by God
To light men's paths and show them heaven's way.
When he starts a sermon, he looks up high
And opens wide his heart to let thoughts in,
Determined he, with homely words, will try
To help God win the lean souls steeped in sin.
He weaves his simple words so men can see
How futile it is for them just to toil
For scanty sustenance and jewelry
And clothes and gold which moth and rust despoil.
Oh, he knows how mortal and frail men are,
Who, like the grass, wither away and die;
Their lives on earth so like a shooting star
Which casts its brilliance briefly o'er the sky.
And so he strives to give them all the key
To paradise and immortality!

CARL WINFRED SNYDER

Chicago Tribune
May 26, 1946

The Committee on Doctrinal Unity Reports

(Conclusion)

The study of the comments received from various parts of Synod and of the Synodical Conference indicated that the Doctrinal Affirmation was not charged with any doctrinal error, and therefore no modification of its doctrinal content was required, although some held that the phraseology here and there did not exclude doctrinal error. What, therefore, seemed imperative to meet the sentiments expressed in the comments was a clarification of expressions. A subcommittee, consisting of three men, the secretary, Pastor F. H. Brunn, Prof. W. A. Baepler, and Dr. J. H. C. Fritz, was instructed to propose such clarifications as should eliminate the cause of adverse comments. To insure, if possible, a kind reception of such suggested clarifications throughout the Synodical Conference, at the request of the Committee on Doctrinal Unity, representatives of the sister synods were appointed as advisory members. This group, meeting on January 7 and 8, of this year, agreed unanimously on clarifications to be suggested to the Committee on Doctrinal Unity for consideration.

On May 3 and 4 our Committee again met with corresponding committees of the sister synods to prepare a report to the convention of the Synodical Conference, which meets in August of this year. This report is in the hands of the Secretary of the Synodical Conference.

On May 16 and 17 the Committee on Doctrinal Unity discussed the proposed clarifications, approving the report of the subcommittee with one change and some additional clarifications. This revision is to be submitted at once to the pastors of our Synod and to the American Lutheran Church Committee on Intersynodical Fellowship.

It is understood, of course, that the Doctrinal Affirmation in its original form is before Synod. The suggested clarifications will be submitted by our Committee to our Synod at its meeting in 1947.

The Doctrinal Affirmation being a document to be acted upon not only by our Synod, but also by the American Lutheran Church, it was self-evident that the Committee on Doctrinal Unity should ask for a meeting in the near future with the American Lutheran Church Committee on Intersynodical Fellowship, to inform this Committee of the proposed clarifications, and to gain its approval.

About a year ago our Committee sent a request for a meeting to the American Lutheran Church Committee. But no meeting resulted. In November of 1945 the American Lutheran Church Committee assembled for a meeting, sending our Committee a report on its transactions. In this report the American Lutheran Church Committee stated by resolution that "this commission deems it sufficient for the purpose of establishing fellowship with the Missouri Synod if only the doctrinal content of the Affirmation be approved, without endorsing in every particular the vocabulary and terminology used, the use of all the Scripture proof texts, etc." In stating its policy the American Lutheran Church Committee declared in its report:

"1. We believe that, under the providence of God, the American Lutheran Church has been given favorable opportunities to promote the cause of Lutheran unity in America, and therefore should put forth energetic efforts to consummate such unity with the United Lutheran Church in America and with the synods of the Synodical Conference.

"2. We believe that the most promising immediate means of working toward this end is the adoption of the principle of selective fellowship, and therefore we advocate the adoption of this principle at the next convention of the church."

An invitation has again been issued by our Committee to the Fellowship Committee of the American Lutheran Church to discuss the proposed clarifications of the Affirmation and other relevant matters. Such a meeting should provide an opportunity for frank discussion, and the results could be reported to the respective church bodies at the coming conventions.

In the meantime the suggested clarifications are in the hands of the pastors of our Synod, who in turn can inform their congregations. The brethren are invited to submit their comments to the Committee on Doctrinal Unity.

THE COMMITTEE ON DOCTRINAL UNITY
F. H. BRUNN, *Secretary*

Confirmation Group at Burbank, Calif.

A group of 24 young people and adults were received into communicant membership with First Lutheran Church of Burbank on Palm Sunday. Four children and seven adults were confirmed, and 13 members were received into membership by transfer and profession of faith. One of those confirmed, Mr. Ruben Frank (standing next to the Rev. C. Voge in white gown at far left), was formerly an ordained Congregational minister. His wife, Dorothy Frank (also confirmed and standing next to her husband in the picture above), is a direct descendant of Nathaniel Hawthorne, American novelist. She is also a descendant of Daniel Boone and the Delano family. First Lutheran Congregation at Burbank numbers 249 communicant members. (Courtesy *Southern California Supplement*)

The Federation of Lutheran Clubs

which came into being in Pittsburgh in 1945, met in the Hotel Cleveland at Cleveland on May 17 and 18. This is an organization of Lutheran laymen whose purpose is "to develop and promote Christian fellowship; to bring about a closer cooperation among all Lutherans; to foster and support public relations programs; to promote and assist in youth activities and charitable objectives; to support and initiate movements to bring about better government and civic conditions." Membership is open to laymen of all Lutheran bodies. The Board of Governors of the Federation consists of Herman A. Polack (president); Robbin B. Wolf, Martin H. Imm, Walter R. Roettcher, John J. Zink (vice-presidents); Ernest P. Scott (secretary); Einar G. Carlson (treasurer); F. C. Bussman, Wm. C. Dickmeyer, Alfred G. Boedecker, Arthur J. Tuscany, Herbert C. Vogel. Addresses were made by Dr. O. P. Kretzmann, "Keynote"; Einar G. Carlson, "The Economy of Lutheran Co-operation"; Dr. W. G. Polack, "The Place and Responsibility of the Layman in the Church"; Robbin B. Wolf, "The Objectives of the National Lutheran Council"; Hon. J. W. Boehne, "Christian Education"; Wm. C. Dickmeyer, "We Go to God for the Solution of Our Problems"; and A. R. Kretzmann, who substituted at the convention dinner for Sen. Alex H. Wiley, who was unable to attend due to unfavorable flying conditions. The home office of the Federation is at 4106 Franklin Blvd., Cleveland 13, Ohio. K. K.

Was Luther Needed?

Answered by William Ewart Gladstone, Prime Minister of England, in "The Sixteenth Century Arraigned Before the Nineteenth," in *The Contemporary Review*, Vol. 33, October, 1878:

"Boccaccio's extremely indecent *Decameron* was published in 1573 with express approval from the Roman Inquisition and with a Brief from Pope Gregory XIII. This proves the 'impregnable' position which had been taken by Paganism at the very heart of the whole civilized and

Christian world. . . . If ever in the natural world a tempest was required to re-establish atmospheric equilibrium, the great earthquake of the Lutheran movement was needed to shake the very ground under the feet of the Roman Court, to compel reflection, to revive religion, and to abash and overbear the interests opposed to disciplinary reform. In this sense I suppose it to be admitted by many members of the Roman Church that it was not only helped, but saved, by the Reformation. The reforms, however, which were accomplished by, and after, the Council of Trent, were confined to the ecclesiastical sphere, and did not exorcise the spirit of Paganism." W. DALLMANN

Ontario District Acts on Canadian Lutheran Council

The District Committee on Lutheran Union submitted its report:

DEAR BRETHREN:

Your Committee on Lutheran Union met frequently during the past year. It studied the constitution of the proposed Canadian Lutheran Council carefully. The matter was then presented to the pastoral conferences as directed by Synod in its Kitchener convention. The Western Pastoral Conference approved the constitution as it has been drawn up, with the recommendation that a footnote be added to apply to the words "eventually also" in Article 3, Section F, reading: "That is, when unity of doctrine has been established."

This is not a change in the constitution, but merely a statement as to the exact meaning of this phrase in the constitution.

The matter was presented to the Eastern Pastoral Conference by the chairman of the committee. However, owing to illness and many vacancies in the circuit, the attendance at this meeting was so small that it was deemed inadvisable to take any definite action.

We have been informed that the other Lutheran synods in Canada have endorsed this organization. The other Districts of the Missouri Synod in Canada have also taken favorable action.

Your committee wishes to report that it has found nothing in the constitution contrary to God's Word. The work of the Canadian Lutheran Council, as Article 3, Section F, with the proposed footnote states, is to be in the field of externals only until such time as doctrinal unity has been established. The decision to be made as to whether or not the Ontario District shall join this organization therefore lies in the field of externals. *The decision to be made at this convention will rest upon your opinion as to whether membership in the Canadian Lutheran Council will prove to be practical and beneficial.*

Concerning the actual organization of the Canadian Lutheran Council as an existing body, the following quotation regarding the congregations belonging to the U. L. C. is taken from an article in the *Canada Lutheran*, written by Dr. Willison: "The Executive Board of the U. L. C. ruled that it could only be authorized by the convention, and therefore it could not be brought into existence until after that has been held."

Your committee is of the opinion that the consent of the Missouri Synod should also be gained before the Ontario District would enter into membership in the Canadian Lutheran Council. Favorable action on the part of our District convention would, in effect, be a request to the Missouri Synod for permission to join the C. L. C.

Action:

A motion was adopted that the President, the Executive Secretary, and Pastor A. Eissfeldt confer with the Alberta-British Columbia and the Manitoba-Saskatchewan Districts of the Missouri Synod concerning the Canadian Lutheran Council.

DEAR BRETHREN:

The Committee on Lutheran Union furthermore desires to report that it met with the Committee on Lutheran Union of the Canada Synod and arranged for an intersynodical meeting, which was held in St. John's Parish Hall (U. L. C.), Waterloo, Ont. Dr. Fendt, Capital University (A. L. C.), Columbus, Ohio, delivered an address on "Luther and the Doctrine of Predestination." His presentation was accepted by all present. Pastors attended from the U. L. C., the A. L. C., and the Missouri Synod. A résumé of his address was published in the LUTHERAN WITNESS.

Conferences were also held in several sections of our District among smaller groups of pastors from the three synods.

Your committee recommends that we continue to attend such intersynodical conferences.

Respectfully submitted,
H. H. ERDMAN
C. T. WETZSTEIN
A. EISSFELDT

Action:

This report was adopted.

From a Pocket Notebook

The ladies of Faith Church in Los Angeles recently organized a "Women's Christian Life Guild," which comprises the following chapters: The Prayer Guild, the Bible Guild, the Word Friendship Guild, the Parish Workers' Guild, the Christian Readers' Guild, the Stewardship Guild, and the Chancel Guild. These organizations are not money raisers. On the contrary, the *Southern California Supplement* says: "In keeping with the congregations stewardship program, no dues are solicited from the members, and the organization, like other organizations within the congregation, will operate with an annual subsidy granted by the voter's assembly." . . . Miss Martha Boss flew by plane from India over the "hump" (the Himalayas!) to China, and at Kunming had an opportunity to meet Missionary P. R. Martens and to visit the Chinese Orphan Home, in which Rev. Martens has been doing much mission work. They arrived just at supper time, and she says it was a wonderful sight to behold the chopsticks flying in those little hands. Miss Boss also stopped at the blind school. She says: "I don't think I heard anything more beautiful than when the blind girls gathered around the piano and sang the Hallelujah Chorus. It was almost heavenly to me. It happened to be a beautiful starlight night, and I don't think I shall ever forget it. The girls also sang 'Silent Night' and several Chinese numbers. Their teacher is also blind and does very well on the piano." . . . Remember our frontispiece of this school for the blind? (See Jan. 16, 1945.) . . . Mrs. Peter Schmidt, who is 84 years of age and a faithful, active member of Zion Lutheran Church, Glendale, Calif., left by plane on June 5 for Seattle, Wash., and from there she flew to Colfax, N. Dak., and then to Minnesota, for a visit. This was her 6th trip by plane from Glendale via Seattle to North Dakota. At the age of 6, in 1869, she traveled with her parents in a covered wagon from Rochester, Minn., to Colfax, N. Dak. — a long journey in those days. . . . Still in Southern California, we note that the ladies organized a District Lutheran Women's Missionary League at South Beach in June, adopted a constitution, and set aside the collection of the convention Sunday for the purpose of subscribing to the LUTHERAN WITNESS to be placed in various institutional reading rooms. . . . In Milwaukee, Mrs. W. Doehling gets the floor in the *Zion Lutheran Parish News* and describes the technique by which the ladies' aid turns its birthday parties into a source of income for the congregation. A new flag on the school ground. A set of altar covers for Good Friday. . . . Mrs. Carolyn Hanschke of New York City would like to know whom she should thank for placing her on the subscription list of the LUTHERAN WITNESS. . . . Parish schools get results. A Peoria correspondent writes in the *Central Illinois Supplement:* "Out of five straight-A students at Woodruff High School, one month this past year, two were from Trinity parish school. This year a Trinity student was selected by the Woodruff faculty to go to Illini Girls' State at MacMurray College, one girl being chosen from the entire school enrollment." . . . "One of my 'pet' gifts is another subscription to the LUTHERAN WITNESS. I can always notice a *big* difference in people 'before and *after*' they start reading the WITNESS. It makes them informed and more mission-minded." Louise Peter, St. Paul, Minn. . . . The *Kansas District Supplement* reports a flying minister in Kansas in the person of Pastor E. C. Schmidt of Oberlin, who is serving Immanuel Congregation during the vacancy. The distance of 41 miles is traversed in such a way on Sunday mornings that Pastor Schmidt can conduct the service at Norton at 8:00 A. M. and be back at Oberlin for the 10:00 A. M. service in his home church. . . . We note the use of Lannon Stone specified for the new St. John's Church at State Center, Iowa. The plans call for an expenditure of $90,000. Only a basement will be built now. The old church was destroyed by fire in 1945. . . . One of our Philadelphia congregations made available for this summer's Lutheran Service Volunteer schools four scholarships, which includes tuition, board, and all expenses. No better investment can be made than the money we spend to train our youth, and no training a better supplement to that of the home pastor than the L. S. V. We had one of these groups on the Concordia Seminary campus last month and can understand the enthusiasm of young Enno Sauer, son of Rev. O. A. Sauer of Richmond, Va., who addressed the pastors of our Philadelphia conference on the Lutheran Service Volunteers, a movement which he termed "one of the most important developments of the twentieth century." G.

Silver Jubilee in the Canadian Northwest

The twenty-fifth anniversary of the Alberta-British Columbia District as well as the silver jubilee of Concordia College, Edmonton, were observed in special services at the Edmonton arena on Sunday, June 30. The Rev. O. H. Schmidt, who formerly served as missionary in Alberta, spoke at the morning service. At the afternoon service, which also marked the opening of the conventions of the two Districts of western Canada, Dr. J. W. Behnken delivered the message. In an open-air meeting in the evening on the campus of the college, Prof. A. Rehwinkel of St. Louis reviewed the early history of our Church in western Canada. About 5,000 people from many parts of Canada and the U. S. attended these services.

Sessions were held from July 1 to 4, with ninety representatives from the Alberta-British Columbia District and seventy-five from the Manitoba-Saskatchewan District in attendance. Part of the time was devoted to joint sessions of both Districts. At these Prof. W. A. Baepler of Springfield, Ill., delivered the essay on the theme: "Doctrine — True and False." Dr. J. W. Behnken spoke on synodical matters.

The Rev. R. E. Meinzen of Winnipeg reported on the work of the Army and Navy Commission, stating that 1,000 members of our Canadian churches are still in the armed forces. Many were deeply moved when they heard Major H. A. Merklinger, Squadron Leader P. Janz, and Captain A. F. Otke speak of their work as chaplains in the armed services of Canada.

A report on our Lutheran broadcast for western Canada was given by the Rev. W. A. Raedeke. Fourteen stations in the four western Provinces are being used each Sunday. Over 10,000 letters were received during the last season.

Mr. T. O. F. Herzer of Winnipeg spoke on Canadian World Relief, stating that $130,000 had been contributed for food by our churches in Canada, plus 40,000 pounds of clothing. At a special meeting in St. Peter's Lutheran Church Dr. J. W. Behnken spoke on conditions in Europe.

Dr. A. H. Schwermann stressed the need for more ministerial students at Concordia, since there is such a dearth of pastors in the Canadian West. Because of lack of space at the college the convention decided to petition Synod for a new building and pledged its financial support toward this undertaking.

In the sectional sessions of the Alberta-British Columbia District the Rev. W. C. Eifert gave the presidential report. Pastor W. A. Raedeke, the Executive Secretary, presented the mission report. In the 25 years of the District's history the membership has more than doubled, numbering at present 13,354 baptized members and 7,454 communicants. The present shortage of ministers presents a real problem. A mission by mail is to be instituted to supply members in outlying districts with copies of sermons and devotional material.

Because of the housing shortage it became necessary to buy a number of parsonages. The District Jubilee Collection will therefore be used to enlarge the Church Extension Fund.

The report on Christian education was given by Pastor E. Wildgrube. Of the 2,585 children 65% are enrolled in the Sunday school, 32% in summer school, and 27% in Saturday school. The four Christian day schools have an enrollment of 86.

The chairman of the Board of Directors, Pastor V. Eichenlaub, showed that there has been splendid progress in Christian giving from year to year. In 1945 a new record was established. The 47 parishes raised a total of $159,616 for all purposes, or an average of $21.40 per communicant member.

The convention was closed with a devotional address by Dr. J. W. Behnken based on 1 Cor. 15:58.

V. EICHENLAUB

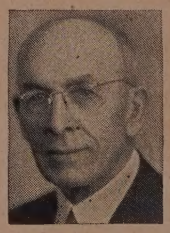
Lethbridge, Alberta

Springfield Jubilee Doctors

Concordia Seminary of Springfield, Ill., at its centennial convocation in June conferred the honorary Doctor of Divinity on four members of our clergy in the State of Illinois.

Ernest Berthold

was born Aug. 7, 1873, in Gloesa, near Chemnitz, Saxony. After being confirmed by the sainted Pastor Paul Kern, he was sent to the seminary at Springfield, Ill., where he graduated in 1896. During his student days he vicared near Golden, Ill., Bradford, Ind., and in Jackson Co., Minn. In March, 1896, he received a direct call from Immanuel Church in Danville, Ill., which had been formed when 140 voting members were dismissed from Trinity Church of the same city. Here he was installed on Aug. 16, 1896, by the late Rev. E. Martens. He has served this congregation ever since. He also held office as Secretary and Vice-President of the Central Illinois District. He is the author of two essays: "The Seventh Article of the Augustana," read before the Central Illinois District, and "Gideon the Liberator," read before the Southern Illinois District.



Rev. E. Berthold

Martin Richard Piehler

was born in Genoa, Ill., July 28, 1894, the son of the sainted Pastor Richard Piehler and his wife, nee Janke. After his elementary education in parochial and high school he enrolled in Concordia Seminary, Springfield, graduating in 1915. In his student days he did supply work for two years at Chatham and Riverton, Ill.; Alta Vista, Kans.; and Fall Creek, Wis. He was ordained and installed by his father in the parish at Arpin-Vesper and Sherry, Wis., on Sept. 6, 1915. In 1919 he accepted a call to Athens, Wis., and in 1928 to Zion Church, Roseland Station, Chicago.

Rev. M. Piehler

In 1940 he was elected Stewardship Secretary and Director of Missions of the Northern Illinois District. He is still an advisory member of the District Mission Board; also the business manager of the *Northern Illinois Messenger;* also the manager of the Northern Illinois District office, located in the loop of Chicago, and the editor of the *Northern Illinois District Stewardship Bulletin,* as well as a member of the Board of Directors of the Lutheran High School Association of Greater Chicago and treasurer for the Lutheran Commission for Prisoners of War. He serves as Transportation Secretary of the Missouri Synod and the Synodical Conference. He was a member of the Peace Thankoffering Committee and is a member of Synod's 1947 Centennial Gifts Committee and the Convention Arrangements Committee (advisory) of the 1947 Chicago convention.

Benno H. Selcke

was born on Jan. 26, 1889, in Chicago, Ill. He received his early schooling in Saint James' Parochial School and in a public grade and high school of Chicago, then attended our Milwaukee Concordia until 1909, and graduated from the St. Louis Seminary in 1912. He was in charge of St. Matthew's Church and School in Westfield, Tex., from September, 1912, to May, 1917; served Zion in Macon and Mount Hope in Shelbyville, Mo., to 1922, during which time he was also the Visitor of the Northeast Missouri Circuit. On Dec. 3, 1922, he was installed at Bethlehem, Petersburg and Zion, Newmansville, Ill., where he is still serving. He was chairman of the Church Extension Board of the Central Illinois District from 1933 to 1942, spiritual adviser of the Central Illinois L. L. L., 1935 to 1946, and a member of the Board of Control of the Springfield Seminary since 1927. He also served as secretary of the District Pastoral Conference and as a member of various church and civic committees. On Sept. 4, 1912, he married Miss Frieda Josephine Bente. They have three children: Dr. Benno H., Jr. (Chief Deputy Interrogator at the Nuremberg trials), F. Bente, B. Sc., and Phyllis (Mrs. F. C. Weaver).

Rev. B. Selcke

John C. Schuelke was born Sept. 24, 1890, in Aurelia, Iowa, son of Wm. Ludwig and Augustina (Penke) Schuelke. At the age of seventeen he entered Concordia Seminary, Springfield, from which he graduated in 1913. He was ordained in his first charge, St. John's, at Mattoon, Ill. Four years later he became the pastor of St. John's, Secor, and since 1922 he has been the pastor of Christ Church in Peoria, Ill. During his ministry of thirty-three years he has served the Central Illinois District in the following capacities: English Secretary, chairman of the Board of Support, chairman of Young People's Committee, Vice-President, and eight years as President. The last office was relinquished upon the request of his congregation, because it made unwarranted demands upon their pastor's time and energy. Since 1945 he is serving the Peoria-Pekin Circuit as Visitor. Since 1944 he has been the president of the Alumni Association of Concordia Seminary, Springfield. K. K.

Rev. J. C. Schuelke

St. Paul Honors Professors

A double celebration took place at our Concordia in St. Paul in connection with this year's commencement exercises. Our ranking professor, Dr. Ernst A. Lussky, had completed 40, and Prof. Oswald B. Overn 25 years of service to our school. At a banquet on June 6,

Prof. E. A. Lussky

Prof. O. B. Overn

presided over by Dr. Martin Graebner, a congratulatory address was delivered for Dr. Lussky by his classmate the Rev. Gerhard Schmidt and for Prof. Overn by the Rev. F. J. Seltz, secretary of the Board of Control. Mr. Chas. Thoele of the local Board presented each of the honored guests with a gold watch as a gift from the students, faculty, and college board. After dinner speeches were made by representatives of the Minnesota District, the alumni, board, faculty, and students. Music was furnished by the Choral Club, the Senior Quartette, the Sexta Chorus, and the Overn Trio. M. G.

Student Service Anniversary

Organized student work was begun in our circles in 1919, when the South Wisconsin District together with the Joint Synod of Wisconsin established a student pastorate at the University of Wisconsin. The sponsoring bodies were later joined by the North Wisconsin District. The Rev. Prof. Ad. Haentzschel of Concordia, Mo., became the first pastor. This was the beginning of Calvary Lutheran University Church, which first met on Sept. 26, 1920, in rented quarters. These were later replaced by a "Community House," constructed mostly of stone, containing a chapel with 300 sittings, a parsonage, and social rooms. This building is located opposite the "Lower Campus." The property is valued at more than $145,000. When in January, 1937, Dr. Haentzschel joined the faculty of Valparaiso University, he was succeeded by the Rev. Wm. C. Burhop, former president of Concordia College, Fort Wayne. The group of Lutheran students served numbers 605, plus veterans' wives. Besides providing for the spiritual needs of Lutheran students and faculty members, opportunity for fellowship and recreation is furnished. The outstanding gift of the students in this jubilee year was $1,000 toward redecorating the chapel and social rooms. At the silver anniversary services on May 5 Dr. Haentzschel and Vice-President Voss of the Wisconsin Synod preached the sermons. A banquet for students, alumni, and board members was held on April 28.

W. C. B.

Calvary Church, Madison, Wis.

Central District Convention

The Central District convention was held in Fort Wayne, Ind., June 24—28. The Rev. J. W. Behnken, D. D., President of Synod, delivered the sermon in the opening service. The devotional exercises at the beginning of every session were in charge of the Circuit Visitors.

District President Walter F. Lichtsinn in his address depicted John the Baptist as an example for every pastor, teacher, and layman.

At a Convention Mission Rally on Wednesday evening the Rev. E. T. Bernthal of Detroit presented the great opportunities and responsibilities on the home front.

Dr. Behnken in the course of the sessions reported on the work and needs of Synod.

Two doctrinal essays were read. The one, by the Rev. Curtis C. Stephan, dealt with "The Office of the Keys"; the other, by the Rev. Carl Ehlers, with "Repentance."

The District authorized the expenditure of $100,000 for the erection of a chapel, student center, and parsonage at West Lafayette, Ind., the home of Purdue University. The Cleveland Gospel Center was given a grant of $25,000 to provide a suitable building for its activities. A District budget of $76,000 per year was adopted.

The convention resolved that our pastors and people, in co-operation with our Army and Navy Commission and by means of personal correspondence, etc., maintain close contact with our young men still being inducted into Government services; that a special youth committee be created in every congregation to foster and supervise the work among our young people; that we recognize the needs for an attractive, well-planned program in Christian fellowship for the Church's youth and the all-important place that study of Scripture occupies in such a program to build up our confirmed youth in Christian knowledge and to armor them against the spiritual indifference, godliness, and immorality of our times; that we strive for wider publicity of, and participation in, the Lutheran Service Volunteers School and the supervised summer vacation camps sponsored by the Walther League; that to our young people be assigned their integral part in the present Home Mission Expansion Program; that into this Home Mission Expansion Program the annual Roll Call of our confirmed be incorporated as a study of, and incentive to, the reclamation of those young people who since their confirmation have been lost to the congregation or are standing on the side lines of the Church's activities.

The Central District now numbers 257 congregations, with a combined membership of 83,158 communicants. During the last ten years the membership has increased by 15,378, or 23%.

H. H. Backs

The Convention of the Eastern District

One of the best-attended conventions of the Eastern District was held June 24—27, 1946, when over 200 delegates and visitors were guests of the Lutheran Laymen's League of Western New York, whose recently acquired Camp Pioneer on the shore of beautiful Lake Erie near Angola, N. Y., offered excellent facilities not only for assemblies, but also for housing, dining, exhibits, etc., for this 66th convention of the District.

Dr. A. Brunn, Second Vice-President of Synod, preached the sermon in the opening service on Monday evening. Former President of the District Pastor Paul Fretthold delivered the sermon in the "youth service" on Wednesday evening. Both these services were conducted under the sky in the "chapel of the woods," where a newly erected stone altar was also dedicated to the glory of God in memory of Pastors A. H. Dallmann, F. T. Ruhland, and F. C. Verwiebe. Other services, such as the Communion service, the memorial service, and the devotional exercises for the sessions, were conducted in the spacious assembly hall. In his opening address, Dr. Charles A. Behnke, District President, urged his listeners to build the Church in a troubled world according to the plans prepared and laid down for us by God in His holy Word.

Four pastors, one of them the colored pastor of our Negro congregation in Philadelphia, one teacher, and two congregations were received into membership at this convention.

The highlight of the convention was the excellent essay by the Rev. Herbert E. Plehn of Rochester, N. Y., on "The Christian Training of the Youth."

Dr. Brunn, representing Dr. J. W. Behnken, President of Synod, reported on items of interest in the work of the church at large, including the progress toward Lutheran unity and our work in the home and foreign mission fields. The following visitors at the convention spoke in the interest of various causes: Mr. E. W. Schroeter, Lutheran Laymen's League and the Lutheran Hour; the Rev. Walter Schroth, Valparaiso University; the Rev. H. W. Gockel, the Home Mission Expansion Program; Mr. O. A. Dorn, Concordia Publishing House.

Twenty-one mission congregations and three schools in other congregations are receiving support from the District by way of subsidy. A new venture in our District is a trailer mission conducted by the Rev. L. G. Leonard of Depew, N. Y.

Because of the many advantages it was resolved to hold future conventions in a place similar to Camp Pioneer.

Submitted for the District Press Committee by T. KOHLMEIER

Minnesota District Convention

The forty-fourth convention of the Minnesota District was attended by 563 registered representatives at Concordia College in St. Paul, Minn., from June 17 to 21. The opening Communion service was held at St. Stephanus Lutheran Church, with Dr. J. W. Behnken preaching the sermon and Pastor F. J. Seltz serving as liturgist.

President Robert G. Heyne's opening remarks were based on "The Salutary Doctrine of the Holy Trinity." Prof. E. J. Otto presented the essay on "Church Discipline." Dr. Behnken reported on the affairs of Synod.

Visual aids were employed by the Rev. O. H. J. Brauer to present the District's mission work, by Mr. Paul Kuntz to discuss stewardship, and by the Rev. H. J. Boettcher to report on parish education and youth work.

Ten congregations were accepted into membership. Mission work was further brought to the attention of the convention by the Rev. F. C. Streufert, representing the Board for Home Missions, by the Rev. A. G. Fehner, who reported on Foreign Missions and introduced the Rev. B. Strasen, recently returned from India. The Rev. J. Salvner stated that our Church was the first to begin mission work among the deaf and will this year observe the fiftieth anniversary of this work.

The matter of dividing the District again was brought to the attention of the convention. After overtures for a three-way and a two-way division were rejected, permission was granted to call a meeting of the three southern conferences for the purpose of determining the sentiment of this section for forming a separate District.

The resignation of Treasurer Paul Kuntz was regretfully accepted. The thanks and best wishes of the District were extended him.

Special greetings were sent to the daughter Alberta and British Columbia District, which is observing its twenty-fifth anniversary.

A public relations committee was established. The proposed Lutheran Memorial Center at Concordia College was encouraged as a project of the District. Because of the increased importance of vacation Bible schools the time of the District convention will in the future be changed to the second last week in August.

Rochester, Minn. ARMIN DEYE

Grace Ev. Lutheran Church, Brookthorp Hills, Pa.

Canadian Northwest Pays Tribute to Businessman

When Mr. Frank A. Bolduan of Saskatoon took charge of the Manitoba-Saskatchewan District's Church Extension Department eight years ago, the congregations of that area owed our Synod in loans for church and school buildings almost $50,000.00. By the end of 1945 this debt was paid in full, and the District was one of the few in Synod to have a clean slate. These old accounts have been cleaned up at no cost to the District budget, mission collections, or even the P. T. O. of 1945. At its annual meeting the Board of Directors of the District by formal resolution acknowledged the services which Mr. Bolduan has rendered his Church by faithful devotion to duty in his office.

F. A. Bolduan

Frank A. Bolduan was born Jan. 24, 1873, in Chicago and received his elementary education in St. Matthew's Parochial School. He is head of the Bruno Clay Works, Ltd., Bruno, Sask., which he organized in 1913. He has been a member of the Mission Board for 13 years and chairman of the Church Extension department since 1939. He is chairman of St. Paul's Congregation in Saskatoon, the Rev. Ph. Fry, pastor. For many years he was a member of the Cosmopolitan Club of Saskatoon and at present is on the Referee Court of Selective Service. G.

Brookthorp Hills Church Dedicated

Grace Ev. Lutheran Church, Brookthorp Hills near Broomall, Pa., was the first congregation of our Synod to be organized in Delaware County, the western suburban area of Greater Philadelphia, with a population of 330,000. It began as a mission in 1942 through the efforts of a group of consecrated and mission-minded laymen of St. John's Lutheran Church of Philadelphia, the Rev. E. H. Behrens, pastor, and under the direction of the English District Mission Board. Services were then held in the Broomall Fire Company Hall. Under God's blessings the work prospered, and the congregation, which today has sixty-seven communicants and a Sunday school enrollment of ninety-four, with thirteen teachers, on the First Sunday after Trinity, June 23, dedicated the

first unit of its beautiful church. The building is constructed of local stone and cost $25,000. Unique feature of the church is a completely furnished Children's Chapel. JOHN A. MAU

Association of Lutheran Secondary Schools

The Association of Lutheran Secondary Schools, made up of Lutheran high schools and academies within the Synodical Conference, has entered its fifth year of existence. At its last convention, held in Fort Wayne, Ind., representatives of Synod's Board for Parish Education and the Board for Higher Education were present. The statistics show eight high schools in operation at the present time. A new Lutheran High School, headed by Dr. Paul W. Lange, will open, God willing, in St. Louis this September. However, in spite of the apparent upswing of interest in the Lutheran high school movement since the convention of Synod at Saginaw, very little tangible progress has been made in carrying out the resolution passed regarding the promotion of Lutheran secondary schools. Activity has been shown in various areas, in some cases synodical Districts have taken the matter up for consideration, but tangible results are apparent in only one place, namely, St. Louis. Local interest has not always been able to keep pace with the apparent difficulties which have shown themselves in certain geographical areas. A committee of the A. L. S. S. was appointed to confer with the Board for Parish Education, the Board for Higher Education, and other officials of Synod to take proper steps to insure that the resolutions of Saginaw are actually carried out before Synod convenes in 1947. It was evident in the discussion that the greatest need was for a clearinghouse in Synod to furnish the needed guidance and assistance to local areas interested in establishing new high schools. Thousands of Lutheran parents and teachers are praying for more Lutheran high schools, but they await leadership from our synodical officials and District Boards.

As we approach our Centennial Synod in 1947, let us thank God for the blessings on our efforts in the Christian elementary field, but at the same time unite our efforts and set our eyes on a new vista of increased interest in the field of Christian secondary education. "The second century of Missouri's existence must be the century of the Lutheran secondary school" (E. C. Sieving). E. W. ANDERSON

Detroit *President, Association of Lutheran Secondary Schools*

Property Purchased in Old Mexico

At the direction of the District Board of Missions, property was recently purchased in Monterrey, Mexico, at a cost of $15,000 in American money.

The property, fronting the most prominent park in the city, is excellently located on a beautiful boulevard, the Rev. W. W. Stratman, chairman of the District Board of Missions, states. The governor's mansion is near by. An architect has been engaged to draw up plans for a church seating 350 worshipers. The Rev. Felix Segovia is stationed in Monterrey.

The architect has also been instructed to draw up plans for a church of similar size to be built in Mexico City. It will be located within the property we now have in Mexico City. The Rev. C. A. Lazos is stationed in Mexico City.

Here Lutherans Worship in Mexico City

The Rev. B. J. Pankow is serving the English-speaking group in Mexico City, for which the Board plans to purchase additional property. (*Texas District Supplement.*)

Letters from Readers

VACANT HOMES

While so much is in the air about evictions, we naturally petition our heavenly Father, in keeping with the First Article of the Apostles' Creed and with the Fourth Petition, to provide house, shelter, and protection to all. However, as we dwell on the distress of those who find themselves out in the street, let us not forget that the signs reading "All Rooms Taken" or "No Vacancy," in many a home should read: "Home Filled, but Vacant." Even as Bethlehem had no room for the mother of Jesus, provided none for the Christ Child, even so today *Christ* has been evicted — no longer welcome as Guest and Dweller in the average home.

Once, when Bibles were read at the table, the home was really a power under God. But parents so often, by attention to business and social schedules, have permitted a power to slip from their fingers into the hands of many without a conscience, unscrupulous operators of questionable amusement places, worldly associations, and so on.

Such books as Dr. Weidenschilling has written on the *home* really serve to impress us as to what the home can be and what influence it can exert when it is Christian and when it is established upon the Bible.

God preserve us from any continued evictions of Christ from the home! All homes without Christ, the Savior, although occupied, are really vacant, empty, and drab. May He enrich the homes of our readers!

Livingston, Calif. WALDEMAR STREUFERT

CATECHISM SET TO MUSIC

The item from *The Etude* ("Luther-Bach Festival," WITNESS, page 222) errs when it refers to the "Catechism for Organ" by Bach as "the Lutheran liturgy set to music." True, Bach does here offer chorale preludes to the metrical versions of the Kyrie and the Gloria in Excelsis, but beyond that the "Catechism for Organ" is a musical version of the Small and Large Catechisms of Luther for organ. Terry says in his biography of Bach (page 247): "Bach's purpose in it (The Third Part of the *Klavieruebung* on the "Catechism" preludes) was to illustrate the Lutheran Catechism by treating the melodies of Luther's familiar hymns on the Commandments, Creed, Prayer, Baptism, Penitence, and Holy Communion, prefacing his exposition of Lutheran dogma with a triple invocation of the Trinity, a characteristic gesture of reverence." Lovers of Bach will find a very complete description of the "Catchism" collection in *The Chorale Preludes of Bach,* by Stainton De. B. Taylor (order from Concordia Publishing House), a "must" book for all who are interested in the chorale preludes of Bach.

On July 3, 1946, at the Rockefeller Memorial Chapel, Chicago, Marcel Dupré, world famous organist of St. Sulpice, Paris, played for an hour and a half the greater part of the Third Part of the *Klavieruebung* ("Catechism" preludes, Novello edition, Vol. 16) to an overflow audience of about three thousand people, who listened within and without the chapel to the great preludes of Bach on chorales of the Lutheran Church.

HERBERT D. BRUENING

Chicago 13, Ill.

INSPIRATION "DIFFICULTIES"?

Every once in a while one runs across a statement regarding the inspiration of the Scriptures that prompts one to ask: Why so much misunderstanding?

Corwin C. Roach, *Preaching Values in the Bible,* says: "Not every single word is equally divine as some have maintained." No proof from Scripture is given. Just a statement or an opinion. Then he continues: "The classic statement of the older view is that of Dean Burgon, quoted by McFadyen: "Every book of the Bible, every chapter of it, every verse of it, every syllable of it, every letter of it, is the direct utterance of the Most High" (pages 51—52).

Indeed, we accept that as a classic statement as well as a true statement. But Roach does not accept it. He says: "That is to tithe mint, anise, and cummin and to neglect the weightier matters of the Law. It is to be so wrapped up in the accent of the voice speaking that we fail to pay any attention to what the voice is actually saying." As if one can separate the accent of the voice from the voice itself!

Again we ran across a statement in Blackwood, *Preaching in Time of Reconstruction* — F. W. Robertson and Andrew Blackwood are two fundamental preachers. Yet Blackwood says: "Robertson's theory of Inspiration differs from my own. But his way of using the Book as the basis of every sermon appeals to me very strongly" (p. 16). He does not say wherein they differ.

I cannot understand wherein the difficulty should lie. Surely not in the Scriptures themselves. We know that they indicate that not only every word, but even so much as a singular and a plural is inspired, as we know from Gal. 3:16 (Gen. 22:18). What is inspiration? Methinks the Doctrinal Affirmation gives that very nicely. Personally I think it is a gem.

Perhaps the difficulty with some people is the mode, or method, of Inspiration. A really beautiful picture which explains that very nicely, to my mind, is found in Rogness, *On the Way*, page 5. Surely that describes what Peter says: ". . . as they were *moved* by the Holy Ghost," 2 Pet. 1:21. How nicely that picture shows how they could be the penmen in God's hand. Certainly there was a power there which guided them — the Holy Spirit Himself. The Holy Spirit could even speak through a Balaam or a Saul (1 Sam. 19:18-24) if He wanted to.

As far as the Doctrinal Affirmation is concerned, I say, surely there cannot possibly be a misunderstanding! If we accept the Bible as errorless and without contradiction, then we must accept it as God's Book, God's letter to mankind.

Alexander, Ark. E. A. REINKE

CAMEL OR ROPE?

The *Reader's Digest* quotes the following from the *American Mercury:*

It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. This Scriptural saying has been repeated millions of times, but it is a mistranslation from the original Greek. The idea of a camel going through the eye of a needle was striking. The Greek original of the Gospel, however, merely spoke of the difficulty a rope would have in passing through the eye of a needle. The Greek equivalent of rope is *kamilos,* but another Greek word, *kamelos,* means camel. The man who translated the Gospel into Latin confounded the two words — and from the Latin translation his mistake has passed into all the other languages of the world.

It may be wise to air this in the WITNESS, since undoubtedly many have read the article.

Lakewood, Ohio A. DE BEAUCLAIR

(The *Reader's Digest* is not a good source for sound religious opinion, and in this case it quotes a magazine which has always been anti-Church and anti-Bible. "Camel" in Matt. 19:24 is not a mistranslation. Suidas, a Greek scholar of no great renown, who lived in the tenth century, suggested the change to "rope." The best modern commentaries and the *Expositor's Greek Testament* consider "rope" a poor guess.)

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Paul J. Strege (d. April 21, 1946) was born July 22, 1893, in Milwaukee, Wis., attended Trinity School and the Lutheran High School in his home town and the seminary at Springfield, where he graduated in 1918. His first charge was in Montana, where he served Anaconda, Deer Lodge, and Glendive. On Jan. 20, 1920, he was installed in Immanuel Church, Ludell, Kans., where he worked until the Lord called him to his rest in Colorado Springs, where he had gone in search of health. Funeral services were held at Ludell on April 24, with Visitor H. Seyfert of the Beaver Valley Circuit preaching the sermon on Job 19:23-25, Vice-President H. J. Mueller of the Kansas District speaking on Phil. 1:21-23, and Pastor John T. Schmidt officiating at the grave.

Pastor Strege was married on June 20, 1923, to Miss Clara Beata Ruff of Cairo, Nebr., who with their two sons, Paul, a seminarian in St. Louis, and Arthur, a student at Winfield, survives him. His body rests beside that of his infant daughter Ruth to await the morning of resurrection. J. T. S.

The Rev. Otto Steffen (died June 7, 1946) was born Aug. 21, 1873, in Germany, was instructed and confirmed there, and came to America at the age of 14. In Chicago he worked to support his mother and her family, but in 1894, when his mother had died, he entered our Springfield Seminary and was graduated in 1900. His first parish was Almena, Wis., including mission places at Silver Creek, Moon Lake, and Turtle Lake. In 1909 he accepted the call to St. Thomas Church in Detroit, Mich., a little mission at that time, but which in the thirty-six years of his faithful service under the prospering hand of God grew into a congregation of more than a thousand souls. From the very beginning he also called into being a Lutheran school, in which he was assisted for some time by his wife. Under his successful guidance his congregation built a new church and a four-room school for nine grades.

He was united in marriage with Laura Werfelmann July 5, 1906, by the father of the bride, the Rev. Ernst Werfelmann of Christ Church, Chicago. On account of his advanced age he retired from his pastorate in February, 1945, and since then lived in Forest Park, Ill., helping other pastors with preaching and teaching as much as his vitality permitted. He died rather suddenly of a heart attack. He is survived by his wife and a sister. The funeral service was conducted June 10, the undersigned speaking on Gen. 50:24-26 and the Rev. K. F. Lohrmann officiating in the home, at the altar, and at St. Lucas Cemetery. A. H. LANGE

The Rev. Carl Frederick Strasen (died June 30, 1946), son of Carl and Augusta Strasen, born Oct. 29, 1866, at Watertown, Wis., attended the parochial school of his father's congregation, Northwestern College at Watertown, and was later graduated from Concordia Seminary, St. Louis. Ordained, July 22, 1888, he served as pastor in the congregations of the following places: Toledo, Ohio; Van Wert, Ohio; Wayside, Wis.; Wine Hill, Ill.; Chester, Ill. (here he also served as State Penitentiary Chaplain); St. Peter, Ill.; and Plymouth, Mich. During the years 1913 to 1915 he served as Superintendent of the Children's Home in Bay City, Mich.

On Oct. 14, 1888, the departed was united in marriage with Christine Link. This union was blessed with five sons and four daughters. One son, Carl, who was also in the ministry, preceded his father in death some years ago. He is survived by his widow and eight children.

The funeral service was held at Saint Paul's Church, Northville, Mich., at which the undersigned preached on Luke 2: 29-32. The Rev. Carl Brauer of Ann Arbor assisted in the service, and six pastors acted as pallbearers. The mortal remains were laid to rest in Riverside Cemetery, Plymouth, Mich. Plymouth had been the residence of the deceased since his retirement several years ago.

E. E. Rossow

DEATH NOTICES

The Rev. G. Schuessler of Chicago, Ill., was called to his eternal reward on July 6 and laid to rest on July 9.

The Rev. Geo. Trapp of Orlando, Fla., died on July 10 and was laid to rest on July 13.

The Rev. J. H. Deckman, pastor of Christ Lutheran Church, passed away at Minneapolis, Minn., on July 22.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

Ordained and Commissioned:

Bringewatt, Ralph A., as missionary to China in Immanuel Church, Daykin, Nebr., by O. H. Schmidt, 1. Sun. p. Tr., June 23.

Buls, Harold, as missionary to Nigeria, British West Africa, in Zion Church, Garland, Nebr., by William Petersen, 2. Sun. p. Tr., June 30.

Gyle, Francis G., as missionary for the deaf and blind in St. Louis, Mo., in St. Peter's Church by E. L. Wilson, Jun 25.

Ordained and Installed:

Volmer, Alfred, in Peace Congregation, Waco, Nebr., by G. H. Koslowske, 3. Sun. p. Tr., July 7.

PASTORS

Commissioned:

Kuehnert, E. C., as institutional missionary in the Saginaw Valley, in Holy Cross Church, Saginaw, Mich., by Emil H. Voss, Trinity Sun., June 16.

Tietjen, Ottomar, as missionary in the Southern California District, Laguna Beach, Calif., by W. C. Gesch, 1. Sun. p. Tr., June 23.

Installed:

Nerger, Edwin A., as assistant pastor in Saint Paul's Congregation, Fort Wayne, Ind., by Paul F. Miller, Judica Sun., April 7.

Ranzau, A., in Trinity Congregation, Millersburg, Iowa, by R. G. Juengel, 1. Sun. p. Tr., June 23.

Scheiderer, C., in St. John's Congregation, near Wisconsin Rapids, Wis., by G. M. Krueger, 1. Sun. p. Tr., June 23.

Bernthal, Harold C., as associate pastor in Our Savior Congregation, Detroit, Mich., by E. H. Buchheimer, 2. Sun. p. Tr., June 30.

Brauer, H. E., in Zion Congregation, Summit, Ill., by A. H. Lange, 2. Sun. p. Tr., June 30.

Going, K. R., as assistant pastor in St. James Congregation, Shawano, Wis., by W. A. Uttech, 2. Sun. p. Tr., June 30.

Hessler, E. A., in Bethlehem Congregation, Lewiston, Mich., by Louis A. Linn, 2. Sun. p. Tr., June 30.

Pebler, William C., in Immanuel Congregation, Festus, Mo., by O. Heimsoth, 2. Sun. p. Tr., June 30.

Berning, Norman, in Redeemer Congregation, Knox, Ind., by A. P. Starck, 3. Sun. p. Tr., July 7.

Holzhauer, Raymond G., in Trinity Congregation, Ortonville, Minn., by W. E. Koch and in St. John's Congregation, Alban Twp., S. Dak., by H. Sporleder, 3. Sun. p. Tr., July 7.

Sandmann, R. D., in Zion Congregation, Bridgeville, Pa., by F. E. Schumann, 3. Sun. p. Tr., July 7.

Stry, Ray, in Allouez Congregation, Green Bay, Wis., by J. H. Nau, 3. Sun. p. Tr., July 7.

TEACHERS

Luehmann, J. A., in Zion Congregation, Luverne, Iowa, by L. Wittenburg, 1. Sun. p. Tr., June 23.

Schlimpert, Edgar, in Gethsemane Congregation, Lemay, Mo., by Aug. K. Stenzel, 1. Sun. p. Tr., June 23.

Kamprath, William M., in First Lutheran Congregation, Chattanooga, Tenn., by Richard C. Jahn, 2. Sun. p. Tr., June 30.

Meyer, F. G., in St. Paul's Congregation, Duluth, Kans., by R. Hildebrandt, 2. Sun. p. Tr., June 30.

Nickel, Paul, in Our Savior Congregation, Houston, Tex., by Walter H. Huber, 2. Sun. p. Tr., June 30.

Grundmann, C. Fred, in St. Luke's Congregation, St. Louis, Mo., by Clarence Peters, 3. Sun. p. Tr., July 7.

Cornerstone Laying

Hazen, N. Dak. (R. 2) (E. G. Riedel). Trinity Congregation, 2. Sun. p. Tr., June 30.

Dedications

Tulsa, Okla. (W. W. Frank). The new chapel of Good Shepherd Congregation, Jub. Sun., May 12.

Seattle, Wash. (Norbert G. A. Heins). The new chapel of the Church of the Atonement, Ex. Sun., June 2.

Redfield, S. Dak. (Theo. C. Predoehl). The recently acquired and redecorated church of Messiah Congregation, Trinity Sun., June 16.

Brookthorp Hills, Newtown Square, Pa. (John A. Mau). The new church of Grace Congregation, 1. Sun. p. Tr., June 23.

Maple Heights, Ohio (Arthur C. Keck). The new pipe organ of Zion Congregation, Exaudi Sun., June 2.

Anniversaries

St. Louis, Mo., St. Luke's Congregation (Clarence Peters), the 50th, Rogate Sun., May 26.

Lariat, Tex., St. John's Congregation, the 25th, Exaudi Sun., June 2.

Delano, Calif., Church of Our Savior (A. C. Streufert), the 25th, Pentecost Sun., June 9.

Lowden, Iowa, Trinity Congregation (H. Maas), the 75th, Trinity Sun., June 16.

Synodical Conventions

The Kansas District of our Synod will meet Aug. 19—23 in St. John's College, Winfield, Kans. All details will be found in the District Supplement. — W. J. Stelling, *Secretary*.

The Northern Nebraska District of our Synod convenes Aug. 19—23 in Concordia Teachers College, Seward, Nebr. The opening service will be held in St. John's Church on Monday morning, Aug. 19, beginning at 10:45. Essay: Synergism; essayist: Prof. E. M. Plass. All other details will be found in the District paper. — L. M. Doctor, *Secretary*.

Wanted

Mission congregation at Milan, Mich., desires church pews or chairs! Contact Paul J. Foust, pastor, 106 Dexter, Milan, Mich.

Educational Institutions

Concordia Seminary, St. Louis, Mo., begins its one-hundred-ninth academic year on Sept. 18 at 10 A. M. Application for admission should be made to Dean Richard A. Jesse, 801 De Mun Ave., St. Louis 5, Mo., not later than Sept. 1.

The entrance requirements are completion of junior college courses, including the study of English, German, Latin, and Greek, with a quality point of 1.00 or better. Applicants who are not graduates of colleges affiliated with Concordia Seminary must show ability to meet the entrance requirements through presentation of satisfactory transcripts or by entrance examinations and enclose a brief autobiography, together with a letter from their pastor certifying their Christian character. Transcript credits of college work must average C or higher. All applications must be accompanied with the record of college credits and a certified medical certificate.

Student rates at present are $225 per annum for lodging and board. Each student must give assurance that his board will be paid promptly. In addition each student is required to pay the following fees at the beginning of the academic year: registration $5; guarantee $5; library $5; medical $1. Essential books for first-year students will cost approximately $27. — Louis J. Sieck, *President*, 801 De Mun Ave., St. Louis 5, Mo.

The new school year at **Concordia Teachers College, River Forest, Ill.**, will open the fall term with a divine service in Grace Church on Tuesday, Sept. 3, at 10 A. M. With the exception of new students and others taking part in the orientation program, none can be accommodated before the previous evening.

Conscious of Synod's urgent need for Christian day school teachers, we regret that our emergency accommodations for high school boys and for high school and college girls are exhausted. At present we are recommending that such students apply at our Concordias or at Lutheran high schools. Students who wish to be placed on our waiting lists for November or February college entry will please correspond with the undersigned. At this writing we still have a few vacancies for college men for the fall term.

In order to avoid disappointment, no student who has not been officially admitted should appear on the campus for the September term. — Arthur Klinck, *President*, Concordia Teachers College, River Forest, Ill.

Concordia College and Lutheran High School, Fort Wayne, Ind., begins with a chapel service Sept. 4 at 9:15 A. M. (C. D. S. T.). Dormitory students should not arrive before Tuesday.

Concordia offers not only the regular six-year ministerial course but also a standard high school course with College Preparatory, Commercial, and General curricula.

All new students should send in their applications at the earliest possible date. Such as desire advanced standing in either the high school or the junior college must send an official transcript of their credits to the registrar not later than one week before the opening of the school year.

Additional information is found in the school catalog, which will be mailed upon request. — Herbert G. Bredemeier, *President*, Concordia College, Fort Wayne 4, Ind.

Concordia College, St. Paul, Minn., will open its new academic year Tuesday, September 3, at 10. The preparation of young men for entrance into the theological seminary remains the chief purpose of this school, but as heretofore, students who have no intention of becoming teachers or ministers yet desire a thorough training under Christian teachers will also be welcomed.

We urge all parents to send their boys to us immediately after graduation from the eighth grade. There will always be room in the Kingdom of God for pious and well-gifted workers. For catalog and further information please apply to the president — Martin Graebner, 1245 Carroll Ave., St. Paul 4, Minn.

Result of Elections

Professor Ewald Plass was elected to the chair of Systematic Theology at Concordia Seminary, St. Louis, Mo.

Professor Martin H. Franzmann of Watertown, Wis., was elected to the chair of New Testament Exegesis at Concordia Seminary of St. Louis, Mo.

The Board of Electors met July 10. — Oliver R. Harms, *Secretary*.

Changes of Address

Pastors:

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Behnken, Lloyd, 509 S. State St., Springfield, Ill.
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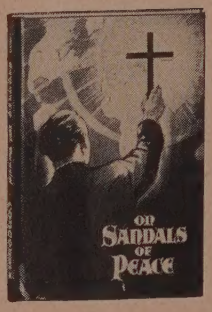

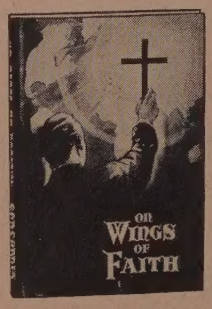

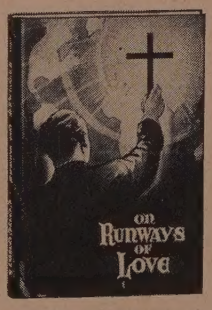

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